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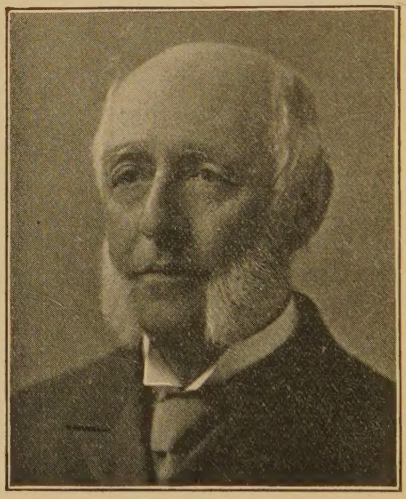

GEORGE PARK FISHER

Yale Divinity Quarterly.

VOL. VI. JANUARY, 1910. No. 3

PROFESSOR FISHER.

WILLISTON WALKER.

PROFESSOR George Park Fisher was not known personally to the students now in the Divintiy School, but no man connected with its teaching force has made a deeper impression on successive classes of its older graduates. Born in Wrentham, Massachusetts, on August 10, 1827, he took his B. A. degree at Brown University twenty years later. He then studied for a year in the Divinity School, where Professor Nathaniel W. Taylor was the leading influence; and completed his theological course at Andover, then largely under the dominance of Professor Edwards A. Park, graduating in 1851. He, therefore, received the best training that the leaders of "New England theology" could offer. It was then unusual for an American student to cross the Atlantic; but Mr. Fisher was not satisfied without a larger outlook in the field of knowledge, and from 1852 to 1854 he was in Germany, where he became acquainted with the theological leaders of the time and was trained in methods of historical investigation. On his return, in 1854, he was called to Yale as pastor of the College Church. This post he exchanged, in 1861, for the professorship of ecclesiastical history in the Divinity School. Here he taught for forty years, remaining in active service till 1901, and continuing connected with the School as professor *emeritus,* till his death, which occurred in Litchfield, Connecticut, on December 20, 1909.

Professor Fisher was a prince of teachers in the class-room. He could illuminate a past age by vivid characterization, or portray the traits of a leader in the church with graphic and penetrating discrimination. His contact with students was always stimulating. His wit was keen and searching, but not unkindly. His judgment was sane, careful and impartial. Few

teachers have been so deservedly honored by their pupils.

If his influence at Yale was great in the class-room, however, it was immensely broadened and intensified in the country at large by the successive volumes that came from his study. Here his interests were primarily historical, but theological themes attracted his attention with almost equal insistence. Among his most significant publications may be named his "Essays on the Supernatural Origin of Christianity," of 1865; his "History of the Reformation," of 1873; his "Beginnings of Christianity," of 1877; his "Discussions in History and Theology," of 1880; his "Grounds of Theistic and Christian Belief," of 1883; his "History of the Christian Church," of 1888; and his "History of Christian Doctrine," of 1896. In 1885, he published an "Outline of Universal History," and, in 1896, a "Brief History of Nations." The latest new volume from his pen was his "Edwards on the Trinity," of 1903, though a revised edition of his "History of the Reformation" was issued by him in 1906.

This enumeration, which includes only part of Professor Fisher's publications, is impressive evidence of his industry, but the quality of these volumes was even more striking. Their scholarship, candor, breadth of sympathy and absence of partizanship is conspicuous, and have made his work widely serviceable to theological instruction and historical training.

Theologically, Professor Fisher was characterized by broad sympathies with the general line of development of the last half-century. His attitude in the discussions within the Congregational body was liberal and tolerant. His historical studies led him to emphasize the permanent and universal rather than the local in Christianity, and he aided greatly in effecting the general transformation of theological attitude which has come over New England thinking, though his own position must often be described as transitional. His work was always thorough, clear and forceful.

Professor Fisher was a man who rejoiced in the society of his friends and who in turn won admiration and affection in a remarkable degree. Possessed of an almost marvellous memory, a story-teller of exceptional ability, keen, vivacious, and witty, intercourse with him had not only unusual stimulus but a rare charm. He was a delightful companion. His acquaintance on both sides of

the Atlantic was such as few scholars possess, and his friends loved him no less than they honored him and delighted to be with him. His Christian character, chastened by bereavement, mellowed and sweetened with the years, and though the last months of his life were of great enfeeblement, his cheerfulness of nature never forsook him. A strong, learned, witty, forceful Christian man, he served his generation as few are privileged to do, and his memory remains one of the honors of the University of which he was so conspicuous an ornament.

Professor Fisher's funeral was held in Marquand Chapel on December 22, and was conducted by Professor Walker. A large company of friends and of students in the Divinity School came to do him honor. The burial was in the Grove Street Cemetery where rest so many of New Haven's revered dead.

CONDITIONS OF FERTILITY IN THEOLOGY.

EUGENE W. LYMAN, '99.

Professor of Theology, Bangor Theological Seminary.

MUCH is said in these days about the remoteness of theology from life, and little about how to make theology serviceable to life. Yet even those who bring railing accusations against theology bear unconscious witness to its vital interest. Only indifference to the subject would prove it to be dead. But men are not indifferent to theology. The man who will not talk theology with you is hard to find. Even the person who shows peculiar zest in demolishing a theological tenet does so to clear the ground for some religious idea of his own with which that tenet interferes. Undoubtedly there is too much hyperborean theology, but theology is not necessarily hyperborean. It deals with universal human interests, and presumably may be cultivated in such a way as to nourish those interests. But how can this best be done? What are some of the conditions of fertility in theology?

If theology is really to be fruitful, its fundamental principle must be democratic. It must not operate with standards that have nothing to do with the life of the average religious man. Its test of truth must be something to which every man has access. The great strength and value of the belief in the letter of Scripture, as Höffding in his *Philosophy of Religion* points out, has been its democratic character. It gave independence to the individual believer. Soon after the Reformation, Protestants found that they had broken away from the one great pope only to become subject to many little popes. These were the scribes and lawyers of orthodoxy, whose authority rested on Scripture learning. An increasing emphasis upon the letter of Scripture was the way in which escape was made from this new subjection. It was declared that "the faith of the unlearned cannot be bound to the testimony of the learned." In other words, as Höffding says, *belief in the letter became a democratic principle.*

But our theology today aims to be scientific, and science, in the form of the higher criticism, has destroyed literalism. The benefits of this change are obvious, but do they not entail possible disadvantages? Criticism, whatever its merits, can hardly claim to be democratic. Its problems are difficult and require the trained scholar for their solution; and even the conclusions of the scholars are often uncertain. What is the humble believer to do? Must he exchange the authority of the letter of Scripture for the authority of the critic? If he holds to his right to go by the letter, he defies science; if he abdicates in favor of the critic, his faith loses its democratic and personal character. Again, what is the theologian to do? He cannot win acceptance for scientific theology by truckling to literalism in the spirit of compromise; and yet to become a cloister theologian, alienated from the religious life of the churches, means failure. Here is a situation that may be responsible for a large degree of unfruitfulness in theological thinking. It is a situation that will find its solution only in the development of a scientific theology on a democratic basis.

The principle that contains the solution of the problem is found in *the appeal to religious experience as the final test of truth in theology.* This principle is scientific. The appeal to experience is the foundation of natural science. Why should it not be just as valid in religion, since religion too is a matter of exper-

ience? The longer theology clings to dogmatic standards of truth, the more it becomes alien to the modern mind. The trouble with theology has been that it has wanted to vote on our spiritual issues without being a citizen of our thought-world. It is time for theology to take out its "naturalization papers" and become a recognized member of the republic of science.

The appeal to experience is not only scientific, but it is a test that is open to everyone. It furnishes us with a principle that is truly democratic. No one is excluded from the temple of truth if experience be the door. Christian discipleship is possible for all. The filial and brotherly life is open to all. These things are not restricted to people of certain temperament, or of certain intellectual acquirements. All can *will to* do the Father's will. All can trust in the Father to help in the achieving of what has been willed. If theology should adopt the principle of experience, its rôle would be, not to do people's religious thinking *for* them, but to serve them by helping them to do their own religious thinking; not to manufacture methaphysical systems, but to interpret and cultivate the life of faith.

What holds men back from adopting experience as the final court of appeal is probably the fear that theology might lose in the certainty and definiteness of its conclusions. Experience has to wait on the future. It cannot eliminate all uncertainties. Only a speculative system can cover all possibilities. Ah, yes! all except the possibility that the system itself may be wrong. On this point, experience has always had its say. The day of fire-proof philosophies and theologies is over, because they were not really fire-proof. We now more modestly seek for "slow burning construction."

But if we rightly understand religion, we do not want theology as a fence around it. We want theology rather to be a part of the soil and atmosphere of religion. Theology ought not to be a hook to hang our religion on. It ought to be a part of its texture; it ought to be the warp into which the woof is woven, without which there can be no clear pattern. A mollusc religion, to be sure, needs an outside shell to protect its inert life. But a human religion needs rather an inside skeleton which does not hinder its growth, but grows with it. A theology which performs the function of an inside skeleton may be inferior as a mere means

of self-protection, but it is vastly superior as an instrument of action. One can shut one's self in from the world better by a theology based on external authority or on an *a priori* philosophy, but one can make one's religion a power in the world better by a theology based on experience. Such a theology is imbedded in the living organism of the religious life. It is constantly drawing vitality from religion, and it is in turn the hidden basis of strength in every religious activity. It is not absolutely fixed, for that would mean dwarfing the life dependent upon it. It can be dissected, of course, but it can be fully understood only as it is something inwardly present, something felt and used.

Doubtless many cannot escape the fear that the recognition of experience as the standard of truth would reduce theology to an undisciplined state, and render it helpless before the pretensions of any freakish form of religion that might arise. But lawlessness, childishness and caprice are by no means the result of a full application of the principle that experience is the final test of truth in religion. Our own experience as it unfolds may be nourished and tested by *the religious experience of mankind.* Just as most of our wisdom in other realms comes from appropriating the wisdom of other men, so will it be in religion. Our conceptions of truth must be based upon their inward, personal, practical worth to us, but that does not mean that we are to invent them all, nor that we are to regard those which we happen to have as all-sufficient, or incapable of correction. The energy with which we seek to "live up to the light that we have" must be matched by the humility by which we endeavor to "make sure that our light is not darkness." We must go to school to the past if we would make our life and thought serve the present.

What do we mean in these days by historical revelation except the religious experience of mankind?—that is, so far as that experience still has creative and regenerative power with us. The appeal to experience cannot lead us into frivolty and freakishness, if we include the experiences of Amos and Hosea, of Peter and Paul and Jesus. If the streams of our religious life are drawing from the mighty reservoirs among the mountain peaks of human history, they cannot stagnate in swamps, nor lose themselves in desert sands. This very principle of experience is what we need to make the potential energy of the great reservoirs

available for driving the wheels of modern life. The transmission of energy from the sources of power to the places of need is the problem of spiritual as well as of industrial life. The principle of experience makes the contact, closes the circuit, causes us to feel the dynamic impulse which proves that we too have a part in the unfolding life of God.

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[1]THE COMING CATHOLICISM.

PHILIP B. WHITEHEAD, '10.

IT is now nearly two years since Dr. Smyth in "Passing Protestantism and Coming Catholicism" set before us the ideal of a reunited Catholic Church. Since that book appeared there has been some conference between representatives of the Episcopal and Congregational Churches, and certain practical steps toward bringing those churches closer together have been proposed. No concrete results have, as yet, been achieved, nor can proposals such as Dr. Smyth and Bishop Brewster have made bear fruit until the ideal which lies back of them has taken a deeper hold upon our minds. This essay is written in the belief that the largest service, which could at present be rendered to the cause of church union, would be to lift the whole discussion, as it has been carried on among our churches, from the low plane of practical expediency and economic advantage to that of the highest ideals of the Church and its mission, and its purpose is to present those ideals as they have shaped themselves in the mind of the writer in the hope that they may prove at least suggestive to others who are interested in the matter.

I.

Protestantism[2] has reached a critical period of its history. We do not need to discuss the question whether or not it is a

1. Condensed from an address delivered before the School in Senior "Rhetoricals," December 15, 1909.

2. In this paper the writer will have in mind, when he speaks of Protestantism, only the Protestantism of the English-speaking world.

passing faith. The time has come when it must pass on into something larger than it has been in the past.

By this it is not meant to suggest anything in disparagement of the Protestantism of the past, or of its service to the cause of Christianity. Protestantism has vindicated the freedom of the human spirit; it has taught the soul of man to stand upon its feet, and not to cringe before any earthly power or blindly entrust its salvation to the keeping of any man or group of men. It has clarified the idea of religion and has separated it from all necessary dependence upon externals; wherever it has gone it has lifted the whole body of devout Christians to a spiritual conception of religion which only the few had before attained. Protestantism was the awakening of men to the truth that Christianity means the direct access of the soul to God and the direct responsibility of man to God for all his acts. Time would fail me if I should attempt to tell of the service of Protestantism to civil liberty, to education, to literature,—in short, to civilization.

But if we rest content with what Protestantism has been, we shall one day find that it is altogether a thing of the past. Let us recognize the fact that it is not doing for our age what it did for the past. Protestantism no longer speaks with the authority with which it once spoke. Its power lay largely in the firmness of conviction with which it proclaimed a divine Revelation. Criticism has dissolved that authority and the dissemination of a shallow liberalism has given to the doctrine of private judgment an interpretation at which Luther, Calvin, or Jonathan Edwards would have shuddered as at a work of Satan. Protestantism has failed to respond to the modern trend toward solidarity and effectiveness of organization. The disunited condition of Protestantism makes difficult, or even, as Professor Briggs contends, impossible, a satisfactory relationship between Church and State with regard to the questions of public morality, charity, and education in which they are both concerned. The traditional theology of Protestantism has passed away, it is not too much to say, forever. That theology had in its day a power and an influence over the lives of men which our modern theologies have not. Finally, the Protestantism of our day fails in that which must be the final test of any form of Christianity,—it fails to produce the depth and strength of Christian life which it once did. Religion does not

enter into the whole of a man's life and assume control over every department of his thought and activity, it does not produce a deep experience, it does not absorb the attention,—it does none of these things in the measure in which it did them in the best days of Protestantism.

If our churches are to do for the present age what they have done for the past, they must receive a new impulse, a new enthusiasm, a new life. Where, then, are we to seek the ideals and the inspiration which will give Protestantism the power it lacks? We will do well to look first to the past history of our churches.

The Protestantism in which we are interested expressed itself first in a form of religious life and thought which we know as Puritanism. But history has shown that Puritanism was neither a religion for a large portion of society nor for a great length of time. It long since lost its hold upon men. It was called into being by circumstances which no longer exist, and its life blood was a theology which has become a byword among the heathen. An attempt to put new life into our churches by reviving Puritanism would be a serious anachronism; nor would such a thing be desirable if it were possible, for there were serious deficiencies in the conception of Christianity upon which Puritanism was based. It was more a religion of the Old Testament than the new. The Puritan was sternly righteous, but it is to be doubted whether his righteousness exceeded the righteousness of the scribes and Pharisees. We must seek some other manifestation of Christianity, which, because it is based upon a truer understanding of the Gospel, will have a correspondingly greater power and a more beautiful outward manifestation.

Nor can we hope to revive Protestantism along the line of the religious awakening which took place in the first half of the eighteenth century. Although that movement had great power in its day and accomplished results of the utmost importance, it is almost as much out of date now as the Puritanism of the seventeenth century. Evangelicism has spent itself in a futile effort to withstand the progress of biblical criticism. It has no authoritative message for today.

If, then, the forces of the past are spent, is there any promise for the future in those which are moving in our churches today? For there is in them a vigorous life, which, in recent years, has

found expression in a variety of forms, but chiefly in two lines of activity,—in young people's movements and in social work. Whether there is in these anything of permanent value must depend upon their underlying motive. Let us, then, look at them for a moment.

Although many of these activities are in themselves of the greatest value and are admirably fitted to bring Christianity to bear in a practical way upon the life of our age, still there is not in them a sufficiently potent motive to carry the Church through the peculiar difficulties of our time. On the contrary, the Church must carry them, and must continually furnish them with a power which can only come from higher ideals and clearer thought than is found in these movements. For however diverse they may outwardly appear, they are inwardly akin in that their motive is largely sentimental.

The young people's movements in our churches are characterized by a theology, if it can be so called, which lacks altogether the virility of the great systems of the Church. The spirit which animates any religious movement finds expression in its hymnology. If you take any of the song books which have become popular in these societies, you will find them predominantly trivial and sentimental. The strong man or the trained thinker will not find in them the food and the inspiration which he needs, for you can no more build up a strong mental and moral fibre upon a sentimental theology than you can build bone and muscle upon sweetmeats.

A similar criticism must be made of the multiform social applications of Christianity, in which, as Dr. Smyth says, "the golden rule is repeated and the Lord's Prayer is forgotten." They offer us a confused mass of schemes for the amelioration of society, running all the way from boys' clubs to socialistic Utopias; but they fail to touch the deepest springs of human life, they have no stirring appeal to the conscience, they do not bring the soul face to face with God. Yet we are told that the only hope for Christianity lies in these movements; that the Church must abandon altogether its other worldliness and become frankly a religion for this world; that it must banish the supernatural and go to work building hospitals and organizing social settlements; that it must carry on

civic reforms and do a hundred other things which make for man's happiness in this world.

Although we live in a materialistic age, it is just as true as it ever was that man cannot live by bread alone. If the Church has only bread to offer the world, in its blind hunger the world will turn to any of the ancient or modern superstitions which claim to offer it a bread of life. Yet I do not put aside these this-worldly interpretations of Christianity simply because I do not think they will work, but chiefly because they do not satisfy me. I am waiting for the Kingdom of Heaven, and I am seeking Him whose Kingdom is not of this world, whose city hath foundations in the eternal order. For the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. Upon this conviction I must base my religion, and by it I must test every view of Christianity which offers itself.

If, then, our hope for Protestantism cannot lie either in the main forces which have animated it in the past, or in the main currents of present-day religious activity, I ask you to consider with me whether we cannot find in Catholicism the message which will give to our churches the power and the authority which they once had.

II.

We ordinarily use the word "Catholic" with reference to all that is associated with Romanism. Episcopalians use it to denote Apostolical Succession and High Church doctrines. Romanists use it with reference to those who acknowledge the supremacy of the Pope. But in this paper I shall use it mainly with reference to the ideal of a reunited Church. I shall not attempt to define sharply the religious life and thought which would characterize that ideal Church,—in fact it would not be ideal if it were capable of exact definition. A truly Catholic Church would be one of diversified life and thought, not one which demanded strict conformity to an accepted standard. And yet the main thought which I wish to present is that if the Protestant churches are to do their part in the realization of that ideal, they must recover certain things which have characterized the Catholicism of the past. For Catholicism is not merely an ideal of the future; it is an ideal which was once actual in the world, and from which the

Protestant churches, like sheep, have gone astray. In making Catholicism the basis of our efforts toward church unity, we will not, therefore, engage in an abstract speculation in which every one will follow his own fancies, but in a critical study of history. Our first question will be, What has Catholicism been?

Catholicism may be considered as embodied in three ideals: an ideal of the Church, an ideal of the Gospel, an ideal of the Christian life. I say ideals because, although we find them in history, and can trace the development of each of them as they were evolved out of the experience of men seeking to follow the Christ, still none of them has ever been completely realized as an objective fact. They have rather been spiritual forces which have lain just behind the objective facts of history in which they were more or less perfectly embodied.

The Catholic ideal of the Church is that of a visible, historic institution, beginning with the first company of followers whom Jesus gathered about Him. It comes down in an unbroken line through the centuries; it passes, indeed, through many vicissitudes; it undergoes many changes in its outward appearance; but it is the same in essence throughout. This ideal is summed up in the confession of One Holy Catholic and Apostolic Church. Unity is the first element in this ideal, because the Church should include and bring into fellowship all true followers of Christ. Holiness is the second, because the Church is the body of Christ, and although it is a human body with human imperfections and limitations, still it is sanctified by the indwelling presence of His Spirit, and does a divine work in the world of bringing men into relationship with God through Christ. Catholicity is the third element in this ideal, because in unity there must be diversity: Christianity must be reinterpreted by every age and every nation, and the Church must be broad enough to gather up and preserve all that is good in every manifestation of Christianity. Fourth, and because it is the guarantee of all the other elements, the crowning element in this ideal is Apostolicity: the episcopate is the visible mark of the Church's unity; Apostolical Succession is the outward symbol of the indwelling presence of Christ; the Apostolate, in the true sense of one sent forth, is the office of sending the Gospel to all people and of instructing them in the truth of the Christian faith.

This is, in brief, the Catholic ideal of the Church. If we accept it, it will enable us to answer the most pressing question of modern Christian thought, What is the Gospel? The greatest immediate service which Catholicism can render to us is to help us answer this question, for however much we may differ in our opinion as to where the trouble lies in our modern Christianity, all will agree that if we can discover the essence of the Gospel, we will find in it the solution of our problems.

Protestantism seeks an answer to this question in the Bible. Whether it be in the literally inspired Word of God or in the residuum left by critical analysis of the New Testament, the essence of Protestantism is that it rests upon the Bible. It will answer the question, What is the Gospel? by an appeal to the written book. Catholicism on the other hand appeals to the Church. For Catholicism, the Gospel is not a dead story, wrapped up in the cerements of a written page, but a life, a presence which is among men today; and that life is manifested in the Church.

There are two leading objections to "Bible Christianity." From the historical point of view, it is not a valid assumption that the entire apostolic tradition was embodied in the New Testament. We can prove definitely that certain parts of that tradition were not. And there must have been a good deal of primitive Christianity of which we have no literary records at all; this we can only get at indirectly through the institutions, practices, and traditions of the Church in which it became embodied. There are suggestions in the New Testament itself that it does not embody all the apostolic tradition. For instance, at the conclusion of the passage in which St. Paul gives the institution of the Lord's Supper, he says (I Cor. 11:34): "And the rest will I set in order when I come."

From the point of view of Christian faith, Protestantism does not give sufficient room for belief in the abiding presence of Christ in the Church upon which Catholicism rests. Catholicism appeals to the Church for its conception of the Gospel because it believes that the Church, guided by the Holy Spirit, is a greater than the Bible. And the Church gives us a Gospel which sums up the entire message of the Apostles together with the thought and

experience by which men have come to understand what that message means.

So interwoven with the Catholic ideal of the Church and of the Gospel that it cannot be separated from them is the Catholic ideal of the Christian life together with the Catholic theory of the part played by the Sacraments in that life. This ideal of the Christian life is both mystical and ascetic, for mysticism and asceticism have always accompanied a serious and a spiritual conception of religion. St. Paul, the mystic, buffeted his body to bring it into subjection to the spirit, and so have all the saints. It was by upholding this ideal of the Christian life that the Catholic Church produced men able to achieve for it the position of intellectual and moral as well as spiritual leadership which it held in the Middle Ages; it is this more than anything else which gives the Roman church today the power it has, and keeps alive within it the fire of true religion, in spite of all the burden of externalism and officialism with which it is loaded down. In Catholic thought the Christian life is a discipline, serious and noble enough to engage all the powers of body and mind and soul; and it is mystical because it is lived, or ought to be lived, in the consciousness of the presence of God. Catholicism is a theology, it is a form of church organization, it is a sacramental system, it is an accumulation of traditions, some good and some bad; but it is above all else the Christian life in the most mystical and exalted and yet most practically efficient form which we know.

In Catholic experience and in Catholic theology this inward religion is bound up in the Sacraments of the Church. The Sacraments symbolize the living presence of Christ in the Church. They are the outward means through which the believer is brought into communion with Christ. Catholicism exalts the Sacraments, and rightly, for they symbolize the great truth that salvation is not of works, but is the gift of God which we receive through faith. I myself heartily believe that divine grace is imparted through the Sacraments, although I do not admit—nor does even the Roman church claim—that they are the exclusive channel through which that grace may come. But I believe that they are a source of strength in the Christian life, and I long for the coming Catholicism that I may myself have those Sacraments of the ancient Church for my comfort. It is not enough for me merely

to share in the breaking of bread as a memorial, even though I know that Christ is present in the midst of those who meet together to remember Him. It is not enough for me, in a Catholic Church, when the priest pronounces the words of consecration, merely to kneel and worship, although I know that Christ is there and that I can touch the hem of His garment; I go away sorrowful because of the barriers which shut me out of the mystery which is there celebrated.

III.

The failure of Puritanism to appreciate the unity of the Church was its original weakness and the reason for its ultimate decay. If, in the springtime, when the trees are just ready to break forth into life and beauty, you break off a twig and place it in a vase of water, it will bud and blossom for a while; but it has no power to grow and propagate itself. Thus when Puritanism severed itself from the Catholic Church, it lost that power which Christianity had always had of reproducing itself in new forms when new conditions arose. For that reason I believe that if our churches are to be revitalized and made equal to the problems of our day, they must be grafted back upon the parent stem.

It is not my purpose in this paper to propose any schemes by which the coming Catholicism is to be brought about. All I care to do is to suggest general principles. The most hopeful believer in Catholicism must admit that Catholicity is yet so far in the future that it is beside the mark to waste time in devising plans by which it may be achieved. And yet, it may well come within the scope of this paper to speak in closing of the only basis upon which Catholicity is ever to be attained.

However many aspects Catholicism may have, it is, from the human point of view, dependent upon the polity of the historic Catholic Church. However much any existing church may arrogate to itself the name "Catholic," we shall none of us be Catholics in the true sense of the word until the Holy Catholic Church throughout the world shall again be brought into a visible unity through the reunion under one visible head of all the various Christian bodies.

There is no question but what the Papacy might, and I think we ought to hope that it will, regain the position which it once

held. Throughout the Middle Ages, it commanded the practically unanimous support of good and thoughtful men. Not until its decline in the fourteenth century, and the moral degradation into which it fell in the fifteenth under the paganizing influences of the Renaissance, was the idea of any true Christianity apart from the Papacy possible to the best minds of Europe.

The abuses against which the reformers of the sixteenth century protested have largely been done away. And if the forces which are now at work within the Roman church are able to complete that process of reformation and shall make possible again under the rule of the Papacy the intellectual freedom and the spontaneity of religious life which characterized the Catholic Church of the Middle Ages, then all excuse for the continuance of our Protestant churches will have been done away. Then, it may be, the ideal of One Holy Catholic Church throughout the world will be realized; and the world seeing it will believe.

BOOK REVIEWS.

The Beginnings of Gospel Story. A Historico-Critical Inquiry into the Sources and Structure of the Gospel According to Mark. By Prof. Benjamin Wisner Bacon, D.D., L.L.D., New Haven, Conn. Yale University Press. Pp. xli, 238. $2.25.

Out of the long study of the Synoptic Problem certain assured results have been obtained which have given emphasis to the human element in the Gospels. That human element is discoverable in the general purpose of a Gospel and in the arrangement, adaptation and editorial explanation which serve to make the purpose clear. Hence, criticism of any given narrative or address is now a part of the preparation for its interpretation. Hitherto most of this critical work has appeared in special treatises upon the origin and relationship of the Synoptic Gospels. Professor Bacon's work, like that of Allen or Matthew, is a type of the newest form of commentary in which a carefully attempted source-criticism is used constantly as a help toward interpretation. He writes for "the intelligent layman," and his aim is not to give him simply an interpretation of Mark's Gospel in its canonical form, but to show him "through what phases the tradition has passed to acquire its canonical forms" and "what was the event which gave rise to the story." The arrangement of the commentary is admir-

ably adapted for its purpose. The excellent paraphrases of sections with the criticism pertaining thereto are placed before the comment, and space is given at the side of the gospel text for parallel reference and the indication of sources. In his introduction the author gives an analysis of the Gospel and his theory of its sources. "The evangelist (R) has used the ancient common source of Matthew and Luke (Q) to embellish and supplement an earlier and simpler narrative which, not from tradition only, but from its intrinsic characteristics we may appropriately designate as Petrine (P)." An unknown source (X) is also postulated. The viewpoint of R is that of a radical Paulinist. The date of Mark is about 70-75 A. D. The value of the Gospel as a source for the historical career of Jesus can be in large measure determined by comparison with the Pauline epistles, the Q material, the special source of Luke. With firm hand, unfaltering confidence and unfailing ingenuity Professor Bacon seeks to work his way back to the primitive tradition. And what is the result? Instead of a Gospel which even to able students of the Synoptic Problem has seemed to be marked by its historical worth, we have in our present Mark a writing which must be accepted with constant discrimination and large discount as to its present form. Professor Bacon's work is often more ingenious than convincing. It exaggerates the influence of Paulinism upon the Gospel. Before the conclusions here set forth are accepted "the intelligent layman" should know that quite different conclusions have been reached by earnest, capable students in source-criticism. "In S. Mark we are," says Burkitt (The Gospel Story and its Transmission, p. 102), "I believe, appreciably nearer to the actual scenes of our Lord's life, to the course of events, than in any other document which tells us of Him, and, therefore, if we want to begin at the beginning and reconstruct the portrait of Christ for ourselves, we must start from the Gospel of Mark." Or to take another point. In his work on "The Sayings of Jesus," Harnack writes (p. 226), "that this evangelist [Mark] made use of Q no one will be able to prove." With this judgment Weiss does not agree. The difference between such scholars shows that no final unanimous judgment has been reached on all matters connected with the criticism of sources. Professor Bacon has ably and clearly set forth his own view. It will awaken interest and stimulate thought, but in more than one particular it is bound to meet with decided and well-founded objection.

J. S. Riggs,
Auburn, N. Y.

The Problem of Evil: A Criticism of the Augustinian Point of View. By Marion Leroy Burton, B.D., Ph.D. (Yale). The Open Court Publishing Co., Chicago, 1909. Pp. 234. $1.25.

In this volume by the President-Elect of Smith College, who was formerly Assistant Professor of Systematic Theology in the Yale Divinity School, we have a careful review of the main elements of the theology

of Augustine, in so far as they connect themselves with the attempted solution of the problem of the presence of evil in the universe of a wise and benevolent Creator.

The first seven chapters consist, for the most part, of exposition. In this part of the work Dr. Burton has presented the views of the great theologian in a clear and readable fashion, in spite of the extended quotations from the original Latin.

In the final chapter the author criticizes the Augustinian conceptions from an evolutionary point of view, and indicates at the same time his own position with respect to the general problem. He is in general agreement with Professor Royce, save that he hesitates to follow him in his view of the relation of the individual to God.

To criticize but one point, we would raise the question whether the author, in company with many modern philosophers, does not concede altogether too much to the ancient doctrine of the essentially negative nature of evil. "Subjectively and ethically," it is admitted, "the reality of evil cannot be denied." "Metaphysically, however," it is contended, "its reality is only seeming and privative." But, it may be asked, if in any given metaphysical system no place can be found for the reality of evil, is not the most obvious way out of the difficulty to be found in the modification of the metaphysical system, rather than in the assertion that evil is metaphysically unreal, although morally and empirically real? Is it not the dogma of the metaphysical unreality of time that has furnished to modern philosophers the excuse for dealing so cavalierly with other equally indisputable facts of experience which are so unfortunate as to come into conflict with certain presuppositions? If, however, the author is at fault in this particular, he is in very respectable company, and it is a pleasure to be able to commend his sane and sympathetic discussion of a subject alike interesting to the historian, the philosopher and the theologian.

D. C. MACINTOSH.

Church Unity, Studies of Its Most Important Problems. By Charles Augustus Briggs, D.D., Litt.D., New York. Charles Scribner's Sons, 1900. Pp. xii, 459. $2.50.

Professor Briggs's volume is one which the reader lays down with mingled feelings. He appreciates its scholarship, he admires the courage which has prompted the endeavor to show how even Protestantism and Roman Catholicism may be united; but he feels that most of the discussion moves in a sphere remote from modern Protestant thinking, and has to do with matters that, for the American non-prelatical churches, at least, are of academic rather than practical interest. Nor can Professor Briggs be considered representative of Protestant thinking in general. He would not, probably, wish to be so esteemed. Thus, he holds that the comparative un-Paulinism of the early Roman Church is to be understood by an authoritative tradition parallel to the New Testament.

"How can this be explained unless we suppose that St. Peter and other authoritative teachers gave instruction which did not find its way into writings, but was written in the minds of their hearers and inscribed upon the institutions of the Church?" (p. 51). To his thinking "the old Protestant view that the Church of the second century declined from the apostolic faith, as expressed in the New Testament, is historically impossible and incredible" (p. 52). In Professor Briggs's judgment, Peter was appointed the "executive head" of the apostles by Christ, and "the commission of the primate [Peter], no less than the commission of the Twelve, includes their successors in all times to the end of the world. The natural interpretation of the passage, apart from all prejudice, gives the Papacy a basal authority, as it has always maintained" (p. 204). He views as "the three constituents necessary to complete unity. . . . the Pope, the ministry and the people, a threefold cord which should not be broken," for "Christianity in the world is organized in one Church, under the Apostolic ministry, culminating in the universal Bishop, the successor of St. Peter" (p. 207). It is, to be sure, a very much modified and reformed papacy which is Professor Briggs's ideal.

Holding such views, it is no surprise to discover that the author favors a recognition of the "five minor sacraments," unction, penance, confirmation, orders, and marriage, in their sacramental, if subordinate, character, though he would have them carefully purified from superstitious accretions; or that he regards purgatory as a "school of Christian sanctification," (p. 354). Rome and Protestantism can unite, though "the only way in which Roman Christianity and Protestant Christianity can legally combine is, for Protestant Christianity to frankly recognize the technical irregularity of the Reformation, its revolutionary and illegal character; and for the Roman Church to repeal and recall all its unrighteous discipline." (p. 174.)

The mere presentation of these positions shows how large a task Professor Briggs has proposed, and how impossible is its accomplishment. But the volume is one to be commended as likely to be rewarding to any who go to it not as a program for reform, but as a mine of clear and scholarly discussion. As a treatise on such themes as the Validity of Orders, Infallibility, the Institutional Crisis in the Church of England, or the Encyclical against Modernism, to mention only a part of its varied contents, it amply repays careful reading. Nor should one fail to be grateful to the author that he has the reunion of divided Christendom so at heart, even if the concessions by which he would effect it seems undesirable and will-nigh impossible. He should be given the credit of the laudable purpose which has prompted him to this discussion.

Williston Walker.

Apocryphal Acts of Paul, Peter, John, Andrew and Thomas, by Bernhard Pick. Open Court Publishing Co., 1909. $1.25.

Dr. Pick is known to the scholarly world by some wretched transla-

tions of the curiosities of early Christian literature, more authoritatively published elsewhere. In the present case he gives a selection less complete by far than what is accessible to all in Vol. VIII of the *Ante-Nicene Fathers,* and (where not borrowed) in a translation even inferior to that. In fact the English is so atrocious that one often needs the original, or at least a recollection of it, to make out the sense. Repeatedly Pick uses such expressions as "a dead," meaning "a dead man," and "cover ('strike,' 'scratch') his face with the hands"; he even expects the reader to guess the sense of "polymorphous face," "paying the headpiece" (i. e. poll-tax), "hasten to the rattling (i. e., palsied) woman," etc. However, a part of the book consists of material not yet available when Vol. VIII of the *Ante-Nicene Fathers* was issued, and the scholarly works ostentatiously listed at the opening of each document will be largely inaccessible to the average reader. It may be of some service to the public to have a small-sized volume of samples from the New Testament apokrypha, even if the translation is execrable, and the introductory material, which should explain the nature, date and origin of the writings, mere extracts from authoritative editors, without adequate placing of the documentary material in its proper historical setting.

Benjamin W. Bacon.

A LETTER FROM YALE IN CHINA.

(At the request of the editors, Mr. Hail has kindly written concerning the progress of the Yale Mission.)

At the time of my arrival here three years ago, I found that within the weeks just gone, Seabury and Dr. Hume had bought for the Mission a piece of property located on one of the main streets of the city, a place perhaps 75 x 250 feet, which was then undergoing the repairs necessary to transform it into a school. About the same time too, Dr. Hume had secured a lease on a piece of property across the street, a little narrower and not quite so deep, in which to locate the dispensary. In November of that year we opened our first term with some twenty-two students in attendance. We were to learn that the natives of the province of Hunan were very proud, for before we had been in session for many weeks there arose a question about discipline and the greater number of the students left the school in anger. The few who remained and the others who came humbly back formed the nucleus of a new group of students. It has never happened since that the students have all walked out, although in matters of school discipline we have had to run the risk of losing our boys altogether because of an inclination

to stand or fall together. During the past three years we have been getting a group of more earnest men about us, and they always tend to make for peace and order.

We were unable, and are still, to make the college program effective, because there are no qualified students of that grade who are willing to stay here and study with us. Such as there are have been away from here and go off to Japan or to western nations. We have now a class which in another year will be ready to commence with their college work.

The greater number of those who come to us here are from poor families, and it is difficult for them to scrape together even the modest fees we charge them. Although the amount is only about thirty dollars in American money and includes board and two uniforms, the boys in many cases find it too great a burden to bear. Where there is promising material we try to find some way of helping them, but we cannot feel quite like giving them outright an education for which they do not feel willing to sacrifice.

Another serious thing we meet, in common with all the other schools, is the pressure of the family and relatives to have a student leave school as soon as he can pass the examination for the postal or customs service. English-speaking Chinese command a good salary in these services and in the various mercantile enterprises, and the temptation is to stay and study only long enough to have a fair smattering of English before leaving and taking up some such work.

These various reasons account for the fact that there is a constantly changing personnel. But among the students there are a few who have been with us for two or three years, and we may possibly inspire a few of these to continue here and elsewhere until they have gone far beyond the twenty-five or fifty tael clerkship in the post office.

The religious and moral side is one that has its drawbacks and discouragements also. Probably the Chinese are as religious in this section as any other people. But they are intensely practical with it all and they lack what is called, in the west, altruism. A man will undergo great sufferings for his fellow clansmen, but his altruism, and to a large degree, his religious feelings seem to be limited to his own family or clan. They are not anxious to help each other where we would not dream of doing anything else. The Christian teaching comes to them as something alien, something that calls for the generous giving of one's self in the service of others, and it is a message that does not easily arouse the enthusiasm of the students. But a new spirit is waking among them. A new patriotism, a new learning, and I think, a new feeling of altruism. The results of our work in the moral and spiritual quickening of those who have come under our influence here cannot be known fully as yet; we have already seen a Young Men's Christian Association organized with the Christian students in the school; one who came to us entirely from the outside has, in these three years, with no pressure on our part, applied for baptism and is a member of the China Island Mission. And we are giving the

boys careful instruction in the Bible so that they are not able to plead ignorance of our faith; whether they ever profess our faith or not, they cannot go forth and be what they were before they knew it.

Our numbers have grown steadily from twenty-two to nearly fifty. The property we have at present will be too small a year hence if we commence a new class as we expect to do. We have a piece of ground outside the city, but the officials are very unwilling to have any work done there because of the objections of numerous grave owners who fear lest the geomantic influence of the region should be ruined by our coming. We are still negotiating with them for the sealing of the deeds, or for their aid in securing a more suitable piece of ground, with what result remains to be seen.

From what I have said you can gather something of the scale of the work we have attempted. We are still in the pioneer state, living in our rough dwellings until we can get into adequate quarters in some open place. The grade of work is preparatory, too. But we are striving to make these foundations good and strong, because we are in a province of great educational reputation. The Hunanese have a proud history behind them of great scholars and soldiers, and if our roots can only get through the crust of distrust and reach their hearts and minds we have a good chance to do a great work for this corner of China. New schools are opening up like mushrooms all over the city, and many of them are well equipped. But we want to build one as well equipped as possible, and which in addition shall train men to be good Chinese subjects, good fathers and good neighbors. We look forward with joy to Harvey's coming next fall with Latourette, and we hope that others will follow in a constantly growing number.

W. J. HAIL, 1904.

Changsha, Hunan, China, October, 1909.

THE GENERAL THEOLOGICAL LIBRARY, OF BOSTON.

The General Theological Library, established in Boston almost fifty years ago, has within the past few months been brought to the attention of the New England pastors by a new and very generous offer to pay postage on all books borrowed. The Library has for many years been at the service of the clergymen of all churches in New England. From small beginnings it has gathered a strong and modern collection of books needed in the professional work of the ministry. It is now buying five hundred or more new books every year and its list of accessions includes the best literature in sociology and biography as well as in theology and philosophy. Owing to limited funds it has never been able, until the present year, to assume any part of the cost of transportation. All borrowers who did not come to the Library in person were compelled to pay postage or express both ways on all books borrowed. This naturally

limited the use of the Library very largely to men living within fifty miles of Boston. One of the Directors, Mr. Arthur F. Estabrook, a Boston banker, appreciating this limitation of the usefulness of the Library, has made it possible to develop a wider service. He has offered to assume the cost of transportation for one year on all books borrowed by men living in the more isolated districts and at a distance from Library privileges. The names of about one thousand such men were secured by the Library, and an invitation sent to each one to make use of the books on the new basis. The response has been rapid and gratifying. Professional books of the best character are now made available to men of the most limited means and in the remotest parishes. The best thought of the day is thereby having its influence to a degree hithertoo impossible.

Another service which the Library performs is in issuing a quarterly Bulletin giving lists of all new books added from time to time and presenting in each number some special list prepared by a competent scholar on a particular topic, to indicate concisely the most available literature of that topic. Undoubtedly this Bulletin, the first number of which appeared in October, 1909, will find additional uses and become an effective medium in bringing together the minister and the books he most needs.

It is most desirable that such an institution as this should be properly endowed. At the present time it has a fund of about $20,000 and a building from which there is some income from rents. An endowment of $100,000 would be adequate to support the Library for many years to come and the constant service which it renders would soon appear to be as indispensable as the service rendered in any city or town by the public library supported by public funds. Every pastor should know the Library, and for the sake of his professional brethren as well as for his own, should aid in bringing to it the financial support which it deserves. Information in detail can be secured by addressing the Secretary at 53 Mt. Vernon Street, Boston.

EDWARD H. CHANDLER,
Secretary.

Yale Divinity Quarterly.

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Whom We Honor.

Marquand Chapel was thronged Wednesday afternoon, December twenty-second at the impressive funeral service of Professor Fisher. We of the present generation of students have missed the personal touch of this master teacher; but we may appreciate his insight and his power through the books he has left. We join with the body of the Alumni through the land, and other lands, in giving honor to him.

As the Quarterly goes to print, there comes the news of the death of Dr. Theodore T. Munger, at his home on Prospect Hill. He was one of our graduates who have stood for large things and have had an influence both wide and deep. Here in New Haven, as pastor of the North Church on the Green, and as a member of the Yale Corporation, he did splendid service to the institutions; as a friend of both college and seminary men, he touched our University's life most vitally and helpfully.

As to these two saints who have passed on, we pay highest tribute to another whose death has come in this month of January, Dr. William R. Richards. To Yale men he has spoken often, in Battell Chapel. His sympathy and keen spiritual insight sent home his vital Christian message. To Yale Seminary men he rendered his last service a few months ago, in bringing to the Class of 1909 his fine, strong-hearted Anniversary Address.

Three such lives are a wonderful inspiration to service. We rejoice in them even while we sorrow over the loss.

THE NATHANIEL W. TAYLOR LECTURES.

Professor Lyman came up from Maine, and gave Yale Seminary men four hours packed with keen suggestive thought, which will clarify and perhaps guide their theology for many a day. "Theology and Human Problems"—the two kept close company, as they needs must. There was the occasional flash of apt illustrations; but there was no display of unconnected brilliancies. The lectures throughout were earnest, unpretentious, persuasive while logical, 'full of meat.'

Among "Highways of Thought" the lecturer considered those of Absolute Idealism, of Critical Philosophy, of Pragmatism; and chose to follow the last path, Pragmatism, as a method and a theory of truth. The suggestive titles of the lectures that followed are: "The Experience of the Eternal," "One Increasing Purpose," "Moral Deeps and Heights." We anticipate with eagerness the appearance of the lectures in book form.

It is a pleasure to the Editors to give our Alumni some notion of Professor Lyman's method and attitude by printing in this issue of the QUARTERLY his paper on "Conditions of Fertility in Theology."

THE DIVINITY SCHOOL AND THE HILLHOUSE PROPERTY.

Shall Yale Divinity School be moved to the Hillhouse property? The question has been raised of late, chiefly through correspondence published in the *Yale Alumni Weekly*. *The Yale Daily News* has editorially recommended this removal—on the ground of the ugliness of the Divinity buildings, and the advantages of their space, if vacated, for College use. We have no information as to the financial possibilities. We do not know whether the Corporation, or other friends of the Seminary, are seriously contemplating such a move, and are able to make provision for it. Apart from that the discussion has an interest for every student and graduate.

Imagine Yale Divinity School housed in a neat, compact group of buildings on the slope of Sachem's Woods, with outlooks to the south, and east, or west. Perceive unity of plan and spirit in the group, with a forethought for the coming expansion of the School. Imagine the freshness and cleanness, without and within. A library, well equipped and conveniently located. Recitation rooms with some touch of beauty; recitation rooms which should not leave the lecturer entirely at the mercy of soulless cars and drays that pass. A new Marquand Chapel, still dignified and severe, but—yes, flooded with light. And everywhere *ventilation,* happiest word of all. Surely a Divinity School needs air.

The picture is attractive; we need not add further delectable details. Undoubtedly the space at present occupied by the Divinity buildings, or the plant itself, could be very advantageously used by the College. Undoubtedly the trend of the University is northward, and the Hillhouse lot (made secure for us by Mrs. Russell Sage's generous New Year gift) must be utilized. But can the Divinity School afford to be severed from

the old campus, from its instruction, from the University courses of all kinds that are open? Here is the crux of the matter, and we believe no affirmative answer can be given to this question. Mr. Grant V. Clark, '03, had a strong letter in the *Alumni Weekly* of November 5, '09, speaking of the reason Yale Seminary is recruited from all parts of the United States, viz., because it is at the centre of Yale University, and all the University advantages are easily accessible. From the present arrangement of its own curriculum, with its broad and practical aim, the Seminary needs the University courses.

It remains to show how complete the severance would be, if the School were located on the Hillhouse lot. If a centre of University instruction, as distinct from elementary or strictly departmental courses, is to be established in the near future on a Hillhouse campus—then the Divinity School should be put near that centre, even at cost of considerable temporary inconvenience and loss. But such a development is not to come at once. A University laboratory of Physics is to be erected this year on the new property,—despite a storm of protest which has arisen from faculty members and graduates of the Academical department. Laboratories of Biology and Physiological Chemistry, it is suggested, may follow soon. But there is no indication that other departments will be quartered on the hillside. Rather, the departments of history, of philosophy, and of social science will cling tenaciously to their location near the University Library; and it is these departments with which the Divinity School is most intimately connected. These lines of study are vital for her students; though, to be sure, a minister today is expected to know all lines. Yale Divinity men will not stream into the new Sloane Laboratory of Physics, however profitable the work might be for them.

Fifty-one students of the Divinity School are at present enrolled in the Yale Graduate School; thirty-six are enrolled, out of the seventy-five in the three active classes. Many others take Graduate School courses, while not entered as candidates for a degree. A large number take more elementary courses in the academic department. And again a considerable number of college undergraduates, and graduate students, are taking courses in the Divinity School; this is to be encouraged. Thus it will appear that the schedules of college and Seminary and Graduate School are very closely interrelated and interwoven. A twelve to fifteen minute walk between consecutive recitation periods is a serious barrier; we doubt if any amount of accommodation and arrangement of courses on the part of the faculties involved, would overpass this barrier, without distinct loss to the courses themselves—loss of time and loss of students. The removal to Sachem's Woods would mean, then, that, comparatively speaking, the Divinity School would be isolated.

We quickly check our dreams of monastic comforts, and earnestly hope that the School may long remain where it is, in the noise and the dirt, ever alert and responsive to the needs of its students and of those whom they shall serve.

The management will be glad to pay the regular price of twenty cents a copy for a limited number of the following back issues of the QUARTERLY: Vol. I, No. 1; Vol. II, Nos. 2 and 3. If the alumni have any of these which they do not care to keep, it will be doing us a favor to drop us a card to that effect.

MARQUAND CHAPEL NOTES.

On Monday, December 6th, Rev. D. Brewer Eddy, Assistant Secretary of the American Board, spoke to the students. In his experience with the city campaigns of the laymen's movement Mr. Eddy found, he said, two problems; one, the relation between denominational interests and the appeals of the foreign field, and the other, the relation of the pastor to the laymen's movement.

The first problem involves the attitude of the churches toward the missionary boards and the manner of approach to be adopted by the boards in their requests for funds. It is far from the purpose of the American Board to make capital out of the present wave of missionary interest that is passing over the country, to the neglect of home obligations. Rather it is their fundamental principle to stick to the apportionment plan. Whatever eagerness the Board may have to encourage increase in contributions, they always approach the laymen at the city rallies with this method of raising funds. Consequently, although at times it means a large increase in ALL contributions, the laymen have consistently adopted it.

The problem in the relation of the pastor to laymen arises from the fact that in all cases where pastors have for any reason withheld their support and active interest in the laymen's movement the campaigns have been a comparative failure. The minister alone is in a position to organize a campaign with success. He holds the key to the situation and can open the church to the laymen's movement or keep it closed. The success of the whole missionary undertaking depends ultimately on sympathetic support and active leadership on the part of the ministers.

Only a vigorous mission ministry can bring the strong executive type of missionaries into the work of the foreign field. The Board is dependent on the churches both for funds and guidance. The work is primarily the work of the churches and the burden must be shared by the Missionary Boards, the laymen and the pastors.

At the Chapel exercises on Tuesday, December 21st, Rev. S. M. Zwemer, Field Secretary of the Student Volunteer Movement, spoke on the call of the American Board for workers. He urged that in considering where he could invest his life the student estimate the proportionate needs and opportunities of the foreign field in comparison with those of his own country, and remember that there was this difference between them:

a great many positions abroad are definitely open for which there is a very small number of applicants, whereas at home the needs are indefinite, and specific offices are sought by a host of candidates.

If one is weighing the comparative strategic value of the home and foreign fields the advantage of the latter is at once manifest. What position in America could compare in its potential influence on history with the possibilities of a mission post in China or Turkey in the thick of the death struggle between the old and the new?

Mr. Zwemer closed with an appeal to the students to not hide their candles under the bushel of gain or the bed of ease but to put them on the stand where they might burn not OUT but ON, shining more and more unto the perfect day. "Do thou endure hardness along with me," said Paul to Timothy. Let the man decide on his call and the Board will decide on his fitness.

SEMINARY NOTES.

The hard work of the Fall term was enlivened by some special social occasions; and the homes of the faculty have been open to students every Thursday evening. On Friday, November 5, a reception was given to all the professors and students by Professor and Mrs. Curtis at their home; it was well attended and very pleasant. The annual Thanksgiving Day Jollification was held on the evening of the Day, November 25, in the Lowell Mason room. The informalities were in the charge of Mrs. Porter, seconded by Messrs. Faville, Inghram and Wittler. A fast and furious and windy game of football was won, on the Ping Pong table, by Professor Porter's team. At the time of the Nathaniel William Taylor Lectures, December 9, a reception in honor of the lecturer, Professor Lyman, was given by Professor and Mrs. Porter, at their home. A number of incidents of the great theologian were told about the fireside.

The Middle Class had a supper together in Warner Hall, November 11, with sixteen men present; and a social evening, including the ladies, on December 10 in the Social Room. T. R. Faville was elected Class Secretary, to fill a vacancy.

The Junior Class held a jamboree in the Social Room on Wednesday evening, November 10. The class has elected the following officers: Deacon, R. M. Macdonald of Lincoln, Nebraska; Secretary, J. C. Varney of North Chelmsford, Mass.; Treasurer, F. T. Mayer-Oakes of Biddulph, England.

Scholarships for the first term were announced as follows: Fogg Scholars, 1910, R. E. Chandler, 1911, H. Hartshorne; Allis Scholars, 1910, E. D. Harvey, M. F. Wittler, 1911, T. R. Faville, A. W. Gidart, 1912, J. C. Varney.

The Leonard Bacon Debating Club elected new officers in November. G. S. McClary, '10, is President, F. T. Mayer-Oakes, '12, Vice-President, and J. C. Varney, '12, Secretary. In the inter-department debates, the Divinity School team reached the finals this fall. The men on the team were M. F. Wittler, '10, R. M. Macdonald, '12, J. C. Varney, '12. Supporting the affirmative of the question, "Resolved, That United States Senators should be elected by direct popular vote," the team defeated the Law School men on December 6. Again upholding the affirmative, the Divinity men were defeated by a strong Academic team on Wednesday, December 15.

The Biblical Literature Library has recently been transferred to new and somewhat larger quarters in the basement of Haughton Hall, the new College dormitory. The present location is quite as convenient for Seminary students as the former one in Fayerweather Hall; it is only necessary to cross "Grub Street" from Taylor Hall. This departmental library has been gradually enlarged; there are now 1,000 volumes on Biblical Literature, and about 300 volumes on Sunday School work—principles, methods, courses.

The Yale Co-operative Corporation's store is utilizing further space, left vacant by the moving of the Biblical Literature Library, in Fayerweather Hall. The "Co-op." transacted last year a business of nearly $100,000; a considerable proportion of the book business is carried for Divinity men, as there is now no separate "Divinity Book Room." The Co-op. is not, however, as sometimes supposed, a money-making scheme; it runs close to costs, and sometimes falls short of paying for itself. It may be useful to note that men who have been members of the Co-operative Corporation while students, are entitled to its privileges after they have left New Haven. There are some Divinity graduates now at a distance who are still ordering all their books through the Yale Co-op.

Canon Herbert Hensley Henson of Westminster has brought out in book form his Lyman Beecher Lectures delivered here last spring, upon "The Liberty of Prophesying." The book is published, January, 1910, by the Yale University Press.

Professor Macintosh read before the George B. Stevens Theological Club on November 12, a paper on "Can Pragmatism Furnish a Philosophical Basis for Theology?" The paper is shortly to appear in the *Harvard Theological Review.*

There were thirteen delegates from the Divinity School who attended the International Student Volunteer Convention at Rochester, N. Y., December 29, 1909, to January 2, 1910. These were: Grad., C. R. Watkins; 1910, R. E. Chandler, A. R. Clippinger, E. D. Harvey, C. M. Smail; 1911, H. Hartshorne, W. M. Howlett, P. L. Kirby; 1912, R. M. MacDonald, H. S. Thomson; Special, E. J. Simonds, Mrs. Simonds, J. S. D. Hollenbeck. Professor Beach and Professor Bacon were the Faculty representatives, and Professor Beach had his share of the hard unselfish work of the Convention to do. There were nearly forty men in all from the University, and many graduates appeared representing other institutions. Fifty-five Yale men gathered at a luncheon on New Year's Day, where football songs flowed readily into straightforward missionary talk, and that into earnest prayer. The Convention was one of great power and impressiveness. The vital interests of the Kingdom of God in the whole world are being considered by statesmanlike minds; and the leaders of the great missionary movements do not fail in faith and courage, nor in saneness and wisdom. There was deep inspiration for the delegates, personally and collectively; a part of it came from the assembled students themselves.

A report of the Rochester meetings—so much as could be crowded into a single hour—was presented to the School on Wednesday, January 12, in Marquand Chapel.

The George B. Stevens Theological Club has elected the following officers for this year: President, Prof. E. E. Snoddy, '10; Secretary, R. M. Timberlake, '11. Professor Macintosh is the Faculty member of the Executive Committee. On Friday, January 14, a paper was read before the club by Rev. E. Ellsworth Shumaker, Ph.D., on "The Religion of the Whole Man." Announcement was made of papers to be delivered this term, as follows:

Jan 28—Rev. Frederick Lent, Ph.D., "The Atonement in Terms of Modern Thought."

Feb. 14—Prof. G. A. Coe, "The Will to Die."

Feb. 25—Prof. E. H. Sneath, "Philosophical Skepticism: The Fact and Its Significance."

March 11—Prof. Josiah Royce, "The Sources of Religious Insight."

April 8—Prof. W. E. Hocking.

Later, Prof. F. C. Porter and possibly others.

The Yale Corporation has appointed Professor George Blewett of Victoria College, Toronto, Ont., as the Nathaniel William Taylor Lecturer for 1910-1911.

ALUMNI NOTES.

Alumni Association of Wisconsin.

At a recent meeting of the Wisconsin Alumni Association, during the Congregational State Association Convention at Appleton, twenty members sat down to a banquet. The president, Rev. E. H. Smith of Oshkosh, acted as toastmaster; Rev. R. H. Edwards, 1901 (Yale College), University pastor of the University of Wisconsin, drew a comparison between Yale and Wisconsin University. Other speakers were Rev. Henry Faville of LaCrosse; Hon. John M. Whitehead, 1877 (Yale College), of Janesville, and Rev. Darwin Leavitt, 1907, of Beloit, who described some differences between European and American universities. Hon. John M. Whitehead was elected president, and Rev. J. E. Sarles, 1898, of Antigo, secretary and treasurer of the association.

1872—Rev. Arthur Shirley had charge of the exercises of the Sunday School at the fiftieth anniversary of the dedication of the present church edifice of the First Congregational Church in Stratford, Conn., on October 31.

1874—Rev. Franklin Countryman has accepted a call to the pastorate of the Congregational Church in East Haddam, Conn.

1880—Rev. and Mrs. William W. Leete of Dwight Place Church, New Haven, Conn., have announced the engagement of their daughter, Marjorie, to John Field, 1908 Yale College.

1885—Charles H. Small has left the Superintendency of the Congregational Conference of Ohio, to become pastor of the First Congregational Church, Jamestown, N. Y. His address is 316 East Fourth St.

1888—Rev. Frank E. Lewis has accepted a call to the Endeavor, Wis., Congregational Church.

1892—Rec. C. F. Luther was installed at Westville Church, New Haven, Conn., November 5. Sermon, Rev. R. C. Denison; other parts, Rev. Messrs. W. W. Leete, I. W. Sneath, A. D. Adams.

1892—Rev. A. J. Arn has resigned from the pastorate of his church at Nekoosa, Wis. His present address is 706 Barnett Avenue, Kansas City, Kan.

1893—Rev. F. E. Blanchard has accepted a call to Barnstable, Mass. He began work January 1st.

1894—Rev. W. F. Ireland has accepted a call to Philadelphia, N. Y.

1901—Rev. P. H. Ralph has been obliged, on account of ill health, to resign his pastorate at Reinbeck, Iowa, and has gone to California to engage in fruit raising.

1903—Rev. James E. Gregg was installed November 3 at Kirk St. Congregational Church, Lowell, Mass. Dr. G. A. Gordon, Professor Ropes and Dr. Emrich were among those taking part.

1904—Dr. Arthur Mathewson has announced the marriage of his daughter, Faith Trumbull, to Rev. Arnold vanCouthen Piccardt Huizinga, on Wednesday, December 8, at Washington, D. C.

1906—Rev. Augustine D. Ohol was married in Bombay, India, to Miss Agnes Felicia Lazarus on December 20th, 1909.

1907—Rev. Darwin A. Leavitt has become pastor of the Gridley Congregational Church of Beloit, Wis., being ordained November 12th, 1909. The following gentlemen took part: Sermon by Prof. E. T. Harper; prayer, Prof. Wm. Porter; charge, Pres. E. D. Eaton; right hand of fellowship, Supt. H. W. Carter; address to people, Rev. Geo. R. Leavitt; moderator of council, Rev. F. D. Jackson; scribe, Prin. J. P. Deane.

1907—Rev. H. E. Brown took up work January 1 as pastor of the Windsor Avenue Church, Hartford, Conn.

1907—Rev. C. M. Good has accepted a call to Beach and Sentinel, Butte, N. D.

1908—A son was born in October to Rev. and Mrs. Benjamin F. Wyland of Sherman, Conn.

1909—Rev. M. M. Amunson has accepted a call to the Sterling Place Church of Brooklyn, N. Y.

1909—Mr. and Mrs. George A. Saunders of New Haven have announced the engagement of their daughter, Dorothea, to Rev. Thomas Benjamin Powell, assistant pastor of Plymouth Church, New Haven.

1909—S. R. Swift was ordained in the First Congregational Church at Washington, D. C., on November 3rd, 1910. The following gentlemen took part: Sermon, Rev. C. F. Swift, father of the candidate; other parts, Rev. Messrs. Franklin Noble, Oliver Huckel, S. H. Woodrow, J. W. Frizzell.

Ex-1910. The marriage of Rev. E. N. Duty to Miss Olive Eloise Waddle occurred November 30th, 1909, at Bellevue, Pa. Address 558 Stowell Ave., Milwaukee, Wis.

Ex-1910. T. E. Winter is teaching at the Bible College of Missouri. His address is 619 South 5th St., Columbia, Mo.

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TEACHERS in schools and colleges have to submit to years of the most exacting training in everything pertaining to their special line of work before receiving an appointment. But the voice, without which they would be helpless, receives little or no attention. It should not be so. The voice, with its wonderful inherent possibilities, is allowed to shift for itself, instead of receiving development corresponding, in some degree at least, to that which has been given to the mind. Vocal culture in its larger sense probably does not belong in the normal or public school curriculum, but the development of the speaking voice should receive the attention it merits. Vocal culture in its larger sense is an art, and can only be profitable to those artistically inclined, hence, probably, only few would benefit by such a course. Development of the speaking voice, however, can be applied with equal profit to all, therefore it would fill a long felt want in all educational institutions if such a course were inaugurated. This truth should be particularly patent to teachers.

Development of the speaking voice must not be confused with vocal culture. Vocal culture implies the highest type of voice development, which is the art of singing. It takes many years of earnest work and study to become an artistic singer. Development of the speaking voice on the other hand is a comparatively simple undertaking, for speech sounds do not cover on an average more than three or four tones in pitch. Besides, very little sustainment of vocal sound is required. In singing, the artist must have perfect mastery over from two to three octaves of tones. As tones go higher, so do they also intrinsically grow more difficult to produce simply in themselves alone. But when words, intervals, time, rhythm, phrasing, long periods of sustainment and an infinite variety of dramatic utterance are added, then one begins to realize what the study of singing involves.

A speaking voice well developed enables the possessor to withstand the stress of its constant use without having to suffer from inconvenience of a tired-out throat. But voices that are wrongly used not only tire the throat, but affect disastrously the whole nervous system. The immediate result is vocal exhaustion; the aftermath is worry and unhappiness. Voices that are wrongly used invariably suffer in quality and frequently become shrill and strained, a condition equally unpleasant to listener and speaker. There can be no question about the attractiveness of a rich and well-modulated voice, and teachers who possess this valuable vocal asset are invariably the more successful. There are teachers who have naturally strong and well-placed voices, but the majority have not. To these I would say that proper placement and development of the speaking voice transforms a situation tormenting to body and soul into one of positive delight.

There is a crying need throughout our country for clear articulation and choice pronouncement of our modern tongue. But there will be little improvement until the study and development of the speaking voice is included among the courses in our public schools. Articulation has to do with the faithful reproduction of the exterior form of the word. Everything else is passed over to the pronunciation for performance. Pronunciation is that which impregnates the word with emotion. In other words the business of articulation is to furnish the form or the intellectual element. Articulation gives distinctness; pronunciation artistic and eloquent utterance. Fine articulation and pronouncement are always associated with fine development of the speech organs. There is no language spoken that is so diverse in form, so rich in phonetics, so capable of revealing the exhaustless treasures of tone within us as the English. The very consonants that so plague us to master have within themselves elements, which, thoroughly understood and properly employed make them factors of the deepest significance in vocal expression. It is this very consonantal situation which makes it imperative that we should improve our vocal resources. The study of the speaking voice necessarily includes the study of breathing in its relationship to vocal sound. Many of the consonantal sounds such as F., S., H., Wh., Th., Sh., cause considerable waste of breath. At the instant of articulating one of these consonantal

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sounds the voice-producing mechanism, the vocal cords, is out of correct adjustment for producing a pure tone. A speaker or singer who understands the relationship of breath to tone uses his breath economically and is therefore able to avoid carrying this waste of breath and incorrect adjustment of the vocal cords into the vowels upon which sustained vocal sound always rests. In other words, he is able to articulate the consonantal sounds quickly and clearly and dwell on the pronunciation with his purest vocal tone. He can do this because he has learned how to make the lungs and the vocal organs work together in harmony.

Voices practically never tire when properly trained.

Natural voices are not necessarily voices that are correctly produced. Unquestionably every voice can be improved. Women's voices particularly should receive careful training. By nature they are rather thin and white and these tonal characteristics are apt to increase rather than diminish with age. Voice cultivation beginning on strict fundamental lines enriches the quality; then temperament added to this develops color, melody and inflection. These are the essential elements in speech which should be encouraged from early childhood, so that their influence will extend along down the years, ultimately becoming permanent in the man.

For the encouragement of those whose voices are weak, I wish to say that a few months of thorough vocal study would bring about decided improvement in the strength and durability of the vocal organs, thus relieving a situation which cannot be other than one of continued anxiety and wretchedness. Development of the voice and a rich, round and elegant English are so closely allied that they are dependent one upon the other. However excellent then the courses may be that are prescribed in the schools to induce correct speech among students, they fail of the best results because the voice proper is given no specific training. The Rev. Newell Dwight Hillis, of New York, is author of the statement that "there is not a seminary in the country where the students are taught perfect mastery of the voice." Mr. Hillis is right.

Singers everywhere are criticized because they do not articulate their words clearly, the reason for this is self-evident: the neglect they suffered at the hands of their early educators. The later in life voice culture begins, the more doubtful will be the results. Students who are now in our normal training schools should have included in their studies the development of the speech organs in order that they may be able to properly direct the children of the present day in the use of their voices.

There is no sound in nature which is so potent a factor in influencing our daily lives as the human voice. When the voice is used in the best possible manner and has been trained to reflect in its tone the best there is within us, it becomes one of the strongest elements in the onward and upward trend of civilization; for under such conditions of employment it voices the soul and who can say that the voice of the soul is not the voice of God?

This article has fallen short of its purpose if it has failed to show that development of the voice aims at something more than the attainment of merely an æsthetic accomplishment. Development of the voice when undertaken on the broadest possible lines and understood in all its relations to life, health and happiness becomes a matter of profound significance and of far-reaching benefit to all humanity.

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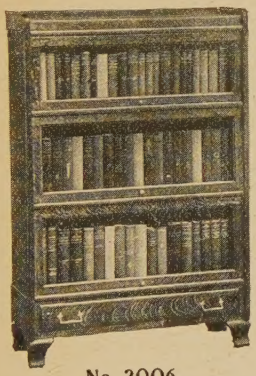

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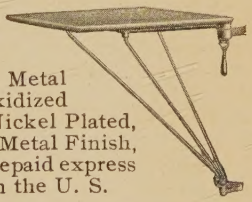

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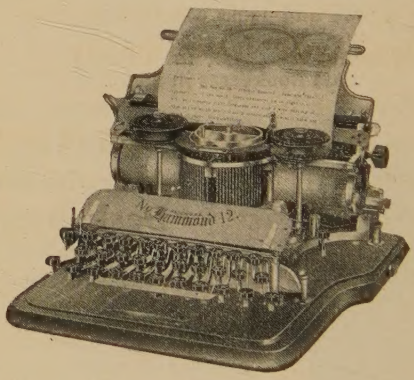

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